

Christian Advocate

AUGUST 3, 1961

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JOSEPH D. QUILLIAN, JR.
New seminary dean
(See page 2)

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These NEWS Times

Some signs of the times since our last issue are reported here. For additional news and trends, continue to page 21.

The North Carolina legislature has passed a local option type of Sunday closing law. As enacted the measure bars sale of a wide variety of merchandise on Sunday, but permits county, city, and town officials to exempt such retail operations as they wish at the local level. A strong state-wide Sunday ban has been killed in the face of strong opposition by merchants. (See *Together Powwow*, June, 1961.)

Oklahoma legislators, on the other hand, have under consideration a bill which would designate Sunday as a "principal holiday" along with New Year's Day, July 4, Thanksgiving, and Christmas." On principal holidays "ordinary labor or business, trades, manufacturing, and mechanical employment" would be forbidden. Exempted from closing would be gasoline stations, amusement houses, public transportation, utilities, fairs, and public communication media.

An Atlanta, Ga., movie censorship law designed to ban public showing of a film lacking a permit, was declared unconstitutional by the Fulton County Superior Court in Atlanta. Judge Luther Alverson said the city ordinance under which the city's Board of Censors operates was too vague and indefinite to comply with the requirements of "due process" of law in both the federal and state constitutions, and violated the guarantee of free speech. Further, the judge declared "The defendants' concern with the welfare of our city and its children is highly commendable. . . . It is obvious, however, that parents are more competent to rear children than the state, and this responsibility should rest with them. Censorship is not a desirable substitute for responsible parents." (See *Together Powwow*, Feb. 1961.)

The National Council of Churches' Department of Church and Economic Life has suggested that it is high time for churches to practice what they preach and get their own houses in order. In a consultation attended by representatives of 16 of the NCC's 34 constituent com-

munions, the conferees concluded that not only are many ministers underpaid, but inadequate provisions are made for pensions and insurance and that improvement is needed in the personnel practices for church secretaries, janitors, and other employees. They also noted that the day of church bazaars has almost disappeared as money-raising methods increasingly exclude commercial activities, and they recommend investments "which promote the social concerns of the church."

"A continued safe and sound, don't-offend-anybody type of leadership is not sufficient for these turbulent, changing times." So stated Southern Baptist Editor J. Marse Grant in discussing leadership needs for the Southern Baptist Convention following its annual session this spring in St. Louis. He described the convention leadership as lagging behind the thinking and convictions of delegates who attend the annual sessions, and that the convention awaits "impatiently for dynamic leadership." Meanwhile the convention is "unwieldy, unpredictable, and unco-operative most of the time," says Dr. Grant, who also believes that the "pressure is growing for a more co-operative attitude toward our fellow Christians, especially other Baptists."

At least one Protestant denomination has an aggressive program during these times promoting "open occupancy" in housing. Stressing that housing discrimination is "inconsistent with Christian integrity, delegates to the Reformed Church in America's annual General Synod recently called upon its church to promote a "Covenant for Open Occupancy" by getting signatures to a covenant which pledges signers "to support with all means possible" efforts to eliminate race as a determining factor in a person's right to make a home in any community. Further, signers would also agree "to declare to our neighbors our convictions" and that they "would welcome new residents, provided they are of good character, without regard to race, religion or, national origin."

The takeover in Cuba continues. A recent threat to seize all Roman Catholic parochial schools became a reality in June with the passing of a law nationalizing education. The new law says the state will "take over all educational establishments that at the present time are directed by individuals or legal entities, as well as all the buildings, rights and shares that now constitute the assets of those establishments." Schools of several other religious bodies, including Methodist, were taken several weeks earlier.

A prominent United Presbyterian minister, Dr. Louis H. Evans, Sr., in a recent address before the International

Communication Workshop at Los Angeles, Calif., made a plea for "more enlightenment and less entertainment" in radio, television, and film fare. Dr. Evans charged that present-day films and broadcast programs are more interested in "population than in people." He asserted "We live in an entertainment complex, but entertainment does not satisfy our deepest needs." He conceded that it is not easy to catch the minds and hearts of men. "Never in the history of our country have we had more equipment for saying something, and yet had less to say."

The greatest cause of unrest throughout the world during these times is the gulf between the world's "haves" and "have nots" believes Dr. Leslie E. Cooke, World Council of Churches director of refugee service, an expert on the world's needy. According to Dr. Cooke, the world's privileged one third, virtually confined to western Europe and North America, now possesses: 17 per cent more food than it needs, an average of almost two rooms per person, three fourths of the world's doctors, and an average life span of 68 years. By contrast, the other two thirds have 24 per cent less than their food needs, housing that averages five persons to a room, one fourth of the world's doctors, and a life span of 32 years. Dr. Cooke put the world's homeless at 40 million.

Government decision in England has removed from exemption from tax obligation Orders of contemplative nuns, both Roman Catholic and Anglican. Such exemptions are normally accorded religious and charitable organizations in England. According to the ruling, contemplative nuns do not qualify as charitable organizations since they do not teach, provide nursing service, or assist the poor. Opponents of the government's stand, noting that contemplative nuns spend their lives praying for mankind, say that a life of prayer contributes to the advancement of religion, sufficient ground for recognition as a charity.

the cover

On the seminary campuses, where our preachers are trained, the future of the church is shaped. The pattern of this future depends in some measure on the theological orientation of the leaders and teachers of those schools. On page 7, Dr. Gordon Michalson gives us a survey of what our Methodist theologians have been doing about a theological revolution. And on our cover is one of Methodism's newest deans, Joseph D. Quillian, Jr., head of the Perkins School of Theology, Southern Methodist University, Dallas, Tex. Born in Georgia, and a former member of the Tennessee Conference, Dean Quillian is now a Texan, with his conference membership in the North Texas Conference.—ADVOCATE photo.

COMMENT

Preserving Integrity in Unity

A CRUCIAL question in the current ecumenical conversations has to do with institutional integrity. Various church leaders are wondering if all this talk is leading to a super church which will inundate the denominations in such a way that what is unique to each group will be watered down to a lowest common denominator.

Such a concern is somewhat justified, for the vision of organization piled on top of organization is a frightening one. And the loss of those features of our heritage which have contributed so greatly to the church would be tragic. Certainly, when God raised up John Wesley to breathe new life into a dying Church of England, he placed into history a people called Methodists whose contribution has been both revitalizing and unique. Where else in Christian history, for example, is there the balanced Wesleyan emphasis on righteous living and salvation by faith alone?

As unity conversations progress, we should be very careful to see that we are not attempting to build an even larger institution simply because it would be more efficient. Chances are, further centralization would, for a time at least, be even less efficient. To avoid building a super church, and to quiet the fears of those who suspect the loss of denominational uniqueness, a ground rule for unity talks is needed.

We should begin by confessing that the Christian Church is not to be understood as a collection of individual believers or groups of believers. It is rather the people of God constituted as the body of Christ because God chose to constitute it as such. Our various denominations represent ways in which men have formed themselves into church groups as they have responded to the work of God's Spirit in their midst.

But no particular organizational structure is sacred or permanent. No particular form of ordination or Baptism is holy or final. The only ultimate note in the life of the Church is God's action in creating the Church and his work in constantly recreating it. The only real way to preserve denominational integrity is to enter unity talks with this in mind.

Controversy and Perspective

SCARCELY more than a year ago the church life of America was being rocked by the Air Force manual affair. Disclosures revealed that manuals used for training purposes made certain accusations about the loyalty of National Council of Churches' leadership and the Protestant clergy. Although the manuals were withdrawn from use and apologies made, the controversy continued for some time, being kept alive by certain groups which draw their sustenance from harping on loyalty and related themes.

Now comes an interesting announcement which shows how with time the pendulum swings. The Army and Air Force are among the heaviest purchasers of films and film strips produced by the National Council of Churches' Broadcasting and Film Commission. Subject matter of these materials ranges from pre-marital counseling to world missions, international church relief, and training of youth

leaders. Air Force purchases account for one third of the sales of a youth workers' kit which contains six-color art film strips, three double-faced records, and 12 scripts. Undoubtedly, those responsible for acquiring and using teaching aids find in the use of these materials that which meets a real need. This indeed is a far cry from the situation existing a few months ago.

We suggest that one of the greatest difficulties ministers encounter is maintaining a perspective which takes into account the wide range of factors surrounding almost any significant issue. Too often too many of us become so involved in fringe areas of continuing controversies that we lose sight of the central mission to which we presumably have committed ourselves as prophets, proclaimers, and personifiers of the Christian message.

Granted, there are times when it is both necessary and right to make a special witness in a particular situation. Here, we have the example of our Lord, his disciples, and Christian heroes of every generation. But how many of us are qualified by experience or dedication to make so profound a witness? To most of us has come the privilege of the day to day pastoral keeping of those committed to our care. This means being not less daring in our faith, but more courageous in keeping with our accepted responsibilities as pastors.

Controversy comes and goes, the pendulum swings backward and forward, the Air Force manual one year condemns the National Council of Churches, the next year the Air Force buys National Council materials in quantities. But the Church of God moves in the midst of all controversies, God calling people through it from ways of bigotry, selfishness, self-indulgence, prejudice, and littleness in living, to fruitful, creative Christian living.

There is a sense in which the faithful and helpful pastor is detached enough from the swinging of the pendulum of controversy that his judgment is not impaired, yet sufficiently identified with those involved that he can witness to them of the saving and loving grace of God.

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OPEN Forum

LETTERS TO THE EDITORS

Total Abstinence

EDITORS: I note with pleasure your statement "Methodists are taking their responsibility more seriously in advocating total abstinence from beverage alcohol. . . . [These Times, Apr. 13, p. 2]. We certainly are glad that it is so. Wherever I have served, we have had the alcohol problem to face, even sometimes among members of the church.

MARION R. PUTNAM

Palo Methodist Church
Hubbardston, Mich.

Gospel Songs

EDITORS: I have just finished reading the letters [Apr. 27, p. 12] you published concerning Dr. DeLamotte's article of March 16, and have reread the original article, *It's High Time for a Low-Brow Hymnal*. . . .

At the risk of being branded as another old fogey, I just cannot understand what is wrong with the favorite Gospel songs. What are we trying to do, impress others with our commonness or intellectualism? Or are we trying to deliver the Gospel message? As Christians we should be all things to all men that by every possible means we might win some to God (1 Cor. 9:22). There is no reason why this policy cannot be applied to the Methodist Hymnal.

Another thing we need to understand is the nature and function of music in worship. Music is a language that is used in worship to convey the Gospel message. It is a language of many idioms and dialects, not all understandable to all people. It would be a little silly to speak French to a person who only understands Chinese. It is true that music can be taught but we are not engaged in teaching music in church worship, we are engaged in the worship of God and proclaiming the Gospel of Jesus Christ.

CHARLES H. OTTO

Lenapah Methodist Church
Lenapah, Okla.

Not Minister, But Priest

EDITORS: Being in general accord with Thomas C. Oden's thought-provoking article *Methodist Theology: Its Need and Promise* [Apr. 13, p. 11], I believe that the ideal of loyalty to our Methodist

heritage might well be enhanced, in one particular at least, by adopting ecclesiastical instead of secular terms for entities to which to be loyal. This would clearly distinguish the ordained clergy from secular leaders.

Then we would no longer apply to the clergy titles now in wide use in the business world, where ambitious and self-seeking men, ever keen for honors and advancement, compete in government and industry.

Let's use priest with the churchly equivalents, elder, presbyter, pastor, preacher, or clergyman, rather than "minister," for this last is an appellation widely used in secular fields. And we should appoint the priest to a parish rather than to a charge or circuit.

All members of the Methodist clergy—from bishop down to deacon—are primarily priests and prophets, even though in all gradations are some essentially supervisory functions.

Qualified laymen could well be given many business functions now assigned to members of the clergy. This would make it possible to reinstate to the priestly and prophetic office all the ordained clergymen now in charge of church boards, societies, hospitals, homes, or other agencies.

WILLIAM H. CHEESMAN

Washington, D.C.

Social Action Creator

EDITORS: Why Douglas Jackson, in his review of *Communism and the Churches* [Books of Interest to Pastors, Apr. 27, p. 19] should deem it "dismaying" that Harry F. Ward, Jack R. McMichael, and Wallard Uphaus "occupied positions of some importance in the realm of religion" (an understatement) is puzzling. Granted that the first two of these men went too far at times in praise of the Soviet system, both Ward and McMichael, especially the former, rendered an enduring service to Methodism.

The Methodist Federation for Social Service (later Action) was largely Ward's creation, as was our present Social Creed, though such distinguished Methodists as Bishops Francis J. McConnell and Lewis O. Hartman backed him and it through thick and thin. It was healthy for Methodism that a group of thoughtful, articu-

late, and courageous radicals in the church worked together in a movement that rejected "the method of the struggle for profit as the economic basis for society" and espoused "democratic social economic planning."

The profit motive is still more or less sacred to most Methodists, but a strong dissent in our membership will make for a healthier witness of the church to the ongoing movement to establish "full democracy and unreserved brotherhood in our political, economic, and social life," and "a social order based on respect for personality and service without special class or group discriminations and privileges." (Quotes from the MFSA statement of governing principles.) Instead of being dismayed by the activities of Ward, McMichael, and Uphaus we should honor them, along with Bishop McConnell and others, for pioneering in a revolt against an economic order that at many points rejects the motives and principles of Christ Jesus.

LYNDON B. PHIFER

Tennessee Conference (retired)
Former Associate editor of Church
School publications
Tallahassee, Fla.

Doubt Is Expendable

EDITORS: I would like to express my opinion on *The Courage to Doubt* [April 27, p. 7]. I think Professor Kolbe is misleading when he says that doubt is "essential to the very existence of true faith." The true Christian faith completely eliminates one's doubt. It is true and complete dependency on God, as Paul said, "It is not I who lives but Christ lives in me." Therefore, doubt is not essential to the very existence of faith, but is very possible to the very nature of man's finitude.

Probably it is dangerous for Christians to build the Christian faith upon the rational principle because reason itself becomes an object of faith. This is not Christian faith. Christian faith is grounded in Christ and in him alone. One's faith in Christ is not objectivity that he can criticize but subjectivity between the individual and God.

"Thomas' doubt" in the New Testament does not intend to teach us that we must doubt our faith in Christ, but rather it describes our unfaithfulness and distrust of the teaching of Jesus Christ.

What God wants of us is not our courage to doubt but our courage to kneel humbly before God confessing, "My Lord and My God," as St. Thomas did.

CHUNG YOUNG LEE

Assistant Minister
Aldersgate Methodist Church
Toledo, Ohio

Lack Courage?

EDITORS: Mr. Gildea offers the proposition that opposition to an attempt to change the American Way of Life virtu-

ally should be formally polite, and completely un-disturbing! My thanks to you and Mr. Gildea for your emphasis on *Watching the Watchdog* [Mar. 30, p. 7]. No one likes to have watchdogs bite anyone except those who are ready to steal into one's house for un-legal purposes. At least, Mr. Gildea admits the usefulness of watchdogs! He very definitely does not say that we "do not" need a watchdog! In fact he seems really to support the whole idea, but lacks the courage to say so! Isn't that so?

D. P. DALTON

East Brook Methodist Church
New Castle, Pa.

Biblical Authority

EDITORS: Thank you for *He Called it Original* [May 11, p. 5]. This is a fine interpretation of John Wesley's theology concerning sin. I believe it to be very timely and much needed in this day of doubt and unbelief. I, for one, will appreciate further articles of this nature. I believe our preaching should be backed up by the authority of the Bible.

EDWARD L. DEIGHTON

North Delaware Methodist
Buffalo, N.Y.

EDITORS: Congratulations on *He Called It Original*. It is a timely counter-balance to much loose thinking on this subject.

The author's calling attention to the interpretation of Wesley's "We think and let think" apart from the context is very important. No other sentence of Wesley's has been so misconstrued. Wesley made a distinction between "doctrine" and "opinions," and he had little, if any, tolerance for those he felt were wrong in doctrine.

See how he fought against pre-destination as held by Whitefield and others. When George Bell in London began to preach the approach of the end of the world, Wesley forced him out of the society. Not much "think and let think" in that. Wesley even vigorously attacked his Moravian friends for some of their positions. Indeed, Part Four of his Journal is almost entirely taken up with reasons for his break with the Moravian Societies.

By an "opinion," Wesley meant such things as the mode of Baptism, items of church government, the wearing of powdered wigs, when to fast, and similar issues, and it was in reference to such opinions he wrote "we think and let think."

WILLIAM C. S. PELLOWE

Detroit Conference Historical Society
Adrian, Mich.

EDITORS: *He Called It Original* provokes me to write. He does not say all that I believe Mr. John Wesley and Methodism would have us believe. For Wesley certainly was far more than a theologian. If man could not do, like his

Lord, "his fruits revealed what he was"!

The burden is upon what is meant by "original"? Does the responsibility rest upon "The First Adam," or upon "Lucifer," or upon the "man diseased morally and spiritually." I would add, "Why not physically?" I think that our world's outstanding Christian is Africa's Dr. Albert Schweitzer, and his healing is for this age.

My personal opinion of Wesley is that he would say, "Original sin can be cured by an original Saviour." Certainly he would not put the burden upon God and time: "till God illuminates him"—man—for he would present the persuasiveness of God that, "He is not willing that any should perish," and that we could not even "live the next moment without him; not even breathe the next breath of air without him," so near is he!

W. C. HARTFORD

Methodist Church
Harrisburg, Ore.

Confusive Approaches

EDITORS: *Message and Vehicle in the Old Testament* [May 25, p. 7] reminds me of the story of the old Indian who was asked, after hearing a rather verbose address, what he thought of the speech. His reply was as follows: "Big wind; heap dust; no rain."

No doubt there are confusing approaches made to acceptance and interpretation of stories in the Old Testament, but possibly most of our difficulty lies in the human insistence upon making it fit our earthly pattern of sense and sight, rather than letting it lift us to new levels of spiritual understanding and faith in the power and presence of God.

ALBERT G. STONE

First Methodist Church
St. Cloud, Fla.

EDITORS: The idea expressed in *Message and Vehicle in the Old Testament* is well taken. Possibly the meaning of these myths is to be better understood as an instrument conveying a vital religious experience rather than religious truths. Classifying these as "religious truths" makes the use of the Old Testament a static, lifeless thing, limited to reiterating someone else's religious experience, rather than making it an aid for finding a vital religious experience for present-day individuals.

However, it is surprising that Mr. Hammond shows such an ignorance of the present-day "modernist views" and intelligence. Such descriptions of liberalism might have been true of early liberalism, but when they are compared with present-day neo-liberalism they present a very jaundiced picture.

I would take issue with several statements on liberalism: (1) Neo-liberalism does not demand the removal of myths or legends but recognizes their worth as instruments conveying the religious

experience of the author and of the Jewish religious community which incorporated such into Scripture. (2) There are those of the neo-liberal school that do not have the benefit of "the background of Near Eastern linguistics, history, geography, and archaeology." The same can be said of those of the other schools of Old Testament thought, including Mr. Hammond. This is not grounds, however, for making the broad generalization about the scholarship of this or any school. One of the most capable and best-trained Old Testament scholars, Walter G. Williams, is in the school of "modernists" about which Mr. Hammond has seen fit to make such broad generalizations.

KENNETH G. MORELAND

Erie Methodist Church
Erie, Colo.

EDITORS: Let us have more articles such as *Message and Vehicle in the Old Testament*. You are offering a fine service to the parish minister by making available such a thoughtful and comprehensive statement.

I was impressed by its clarity, its direct statement of the present problem in biblical studies, and its plea of renewed appreciation resting upon adequate understanding of the message of the Bible.

HOWARD H. BRIGHT, JR.

Epworth Methodist Church
Allison Park, Pa.

Big Day

EDITORS: I was a bit amused to note on our Methodist Calendar [*Sermon Starters*, Apr. 27, p. 15] that Sunday, May 21, calls for a threefold emphasis. First, it is Whitsunday (I assume that we still believe in Pentecost). Secondly, it is Aldersgate Sunday. And thirdly, General Conference designated May 21 as Ministry Sunday in every Methodist church, when pastors will explain the ministry to their people.

This would seem to be enough to confuse any pastor—to say nothing of the congregation.

PENNINGTON CORSON

Beach Haven, N.J.

Appreciation

EDITORS: Wilfred Bailey's note to you [Open Forum, May 11, p. 19], reminded me of my negligence. Surely I should have said my piece of appreciation earlier. I am personally pleased to receive the CHRISTIAN ADVOCATE. That you insist on giving us articles of depth, conflict of interest, along with program guides is to be commended.

May our church shape her ministry according to the direction you are helping us maintain.

R. B. LEAR

First Methodist Church
Yoakum, Tex.

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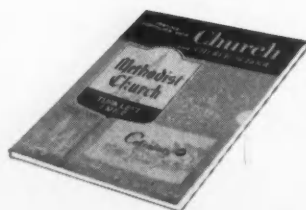
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the Methodist response to Barth's Revolution

By GORDON E. MICHALSON

The men behind our theology reflect sharp differences in reaction to continental thought.

THERE HAVE always been those restrained Methodist theological voices who have insisted that Methodism is simply classical Christianity; that Methodist peculiarity is not of theology but of policy and action. Yet, we are surely being influenced by the theological ferment of these times. What are these trends and how do they affect Methodist theological leaders? In general, the trends are: from philosophical treatments of Christian themes to the more expressly dogmatic or constructive expressions; from the cultural and literary implementations to the biblical; from continuity forms of thinking—against which continental theologians inveigh when they speak of “19th-century liberalism”—toward a greater concern for revelation and the re-examination and reaffirmation of the soteriological dimensions of the redemptive act, and of faith and sin and the Christian life which properly issues from this composite truth as manifested in the person, Jesus Christ.

The influences which have brought this change about are various: some cooperating, some competitive.

In the early 30s, Methodism felt the cleavage between liberal and conservative thinking. The authority of Scripture was questioned in a scientific world. Then Edwin Lewis shocked his scholarly colleagues in 1933 with *A Christian Manifesto* (out of print). He separated himself from the school of thought which spoke of Christianity as “the religion of Jesus,” or of Christ as “the first Christian,” and came out flatly for the fact of revelation. To be sure, in his *Jesus Christ and The Human Quest* (out of print) he had made it clear that “The Christian religion (means) we recognize Him as the only Son of God, our Lord and Savior.” But the *Manifesto* was a clarion to Christians to see the crucial character of revelation.

His graduate students began to read Brunner and Barth and, later, Thurneysen, Gogarten, and Bultmann. They listened to Brunner, and they spread out to teach and preach all over the country.

It would be too simple an explanation to say that Methodist concern for theology was due to Lewis alone. Reinhold Niebuhr had broken open the new con-

tinental reference before most Methodists could read German. H. F. Mackintosh of Edinburgh had interpreted Barth and Kierkegaard. New translations of Kierkegaard were coming out from the mid-30s. W. H. Horton's *Contemporary Continental Theology* was issued in 1938; and Nels Ferré's *Swedish Contributions to Theology*, in 1939. But so far as Methodist thinking is concerned, Lewis' *Manifesto* in 1933 was the first blow to be struck in favor of a clear-cut Revelational theology in language which took account of the 19th-century theological developments.

These influences, together with the between-the-wars feeling that a more-than-man was needed, sent Methodist theological students seeking something more structurally sound in terms of truth than either the philosophical theologies of personalism or empiricism offered. In their search, some of them even read the Bible. Others read Kierkegaard, Barth, Brunner, Niebuhr.

During these days Professor Albert Knudson of Boston was evaluating Christian faith in the light of philosophical personalism. His *Doctrine of God* (Abingdon, \$3.50), *Doctrine of Redemption* (out of print), and *Basic Issues in Christian Thought* (Abingdon, \$2.75) moved in the personalist dimension, and reflected little influence of the continent “since Barth.” His successor, Dr. Harold De Wolf, reacted sharply to the Kierkegaardian influences in his book, *The Religious Revolt Against Reason* (Harper & Bros., \$2.50). But this did not get to press until 1949. His later work, *A Theology of the Living Church* (Harper & Bros., \$6.), was the first “systematic theology” to come out of The Methodist Church since that of Olin Curtis in 1905.

Strongly critical of Kierkegaard and Barth, De Wolf nevertheless reflects continental influence. Though still a confirmed exponent of the liberal point of view, De Wolf is decidedly not a 19th-century theologian at the point of the redemptional dimensions of Christ.

Professor Harris Franklin Rall represents another “objection” to the continental dogmatics of the 20th century. His *Christianity: an Inquiry Into Its Nature and Truth* (Scribner's, \$4.50) in-

sisted upon empirical materials in the theological construction, and posed what he called a “polarity” between the past and the present, between the biblical “given” in revelation and the experienced in the daily life of the 20th century.

His last book, *The God of Our Faith* (Abingdon, \$2.75), is a clear restatement of his insistence on the rights of reason and the necessity for the inclusion of the empirical in theology. But by this time he is able to quote both from Lewis and Barth in favorable terms. This theology of polarity reminds one of Tillich's theology of correlation.

A voice more violently opposed to the “pathological continental theologians,” because they espoused what he thought was a theology of irrationalism, is Lynn Harold Hough, for many years dean of Drew Theological Seminary and a contemporary of Edwin Lewis. His *Christian Criticism of Life* (out of print) and *Meaning of Human Experience* (out of print) represent the extremely well-informed views of an “evangelical Christian humanist.” These books signal the objections of a classical Christian who believes in the essential integrity of the intellect. He builds on Mount Calvary, but does not despise the best in profane history. He insists, “You cannot construct an argument without assuming the essential validity of the knowing process. Karl Barth and all the psychopathic theologians flounder on this rock.”

Then, there has been the impact of psychotherapy on theology, both in the implications of subliminal influences for a radical understanding of sin, and at the point of the trust relationship.

The ecumenical movement has pressed us to express ourselves among other Christians. John R. Mott, a Methodist layman, made his contribution. Of the presidents of the World Council of Churches, three have been Methodists—Mott, Bishop Oxnham, and Bishop Barbieri. The ecumenical movement within The Methodist Church—the World Methodist movement—has put our leaders in touch with Methodists over the world, and has, in particular, brought English Methodism's biblical theology strongly to the fore.

What, then, are some of the contem-

porary results of all this ferment? Unquestionably, Methodism has been directed from the "activist" program to examination of the presuppositions that support it.

One of the hottest debates in Methodist theological circles developed over Barth's rejection of natural theology. Garrett's Professor William Hordern, author of *The Case for New Reformation Theology* (Westminster Press, \$3.50), follows Barth's post-Kantian skepticism. He holds that philosophy "through Hume, Kant, and the analytic philosophies of today," has laid the ax to traditional theology, or apologetics in the traditional sense, as it were.

PROFESSOR De Wolf in *The Case for Theology in a Liberal Perspective* (Westminster Press, \$3.50) will not be put off by Barth's insistence that by denying natural theology, he is being faithful to Reformation theology. Concerning Barth's insistence that the God which natural theology claims to know is not God, but an idol, with no ontological relation to the true God, De Wolf points out that this is not necessarily so—that one may properly speak of the same referent as "He" and as "Thou." Every theological affirmation about Him necessarily objectifies Him. He holds that the damage of the "highly sophisticated advocates of neo-orthodox theology" is to encourage isolationism from society, from world responsibility, because it wishes only to declare and not to converse.

Nels Ferré is a Methodist layman and a Congregational clergyman. Methodist evangelism is prominent in his preaching utterances. From Kierkegaard he gains a sense of the existential depth of the Christian faith. From Whitehead, he gains part of his philosophical method by which he interprets reality in concentric circles of increasing dimension—the material or substantial, the organic or living, the personal, the most inclusively Spirit. God is personal Spirit; not spiritual Person, as the personalists would have it. God in Christ is both the disclosure of God's being and God's acting, which is to say that God acts in Christ the way he does because God is who he is.

This implies a rebuke to the central core of much of continental theology which would make the "truth" in Christ of less importance than the "act" of God in Christ. This says that Revelation for him, as for De Wolf, is "both special and general truth." It says also that Ferré is interested in conserving both Antioch and Alexandria, Christologically understood—that God's act in Christ is a truly human act, but also that it is God who acts.

It says, therefore, that he must conserve both the element of the encounter and of the coinherence of God and man. He believes that in so doing, he is

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interpreting in modern terms the full Chalcedonian formulation, from Nicea to Third Constantinople. It says that the Christ of contemporary continental discussion is a docetic Christ, lacking in genuine humanity, just as the 19th century's Christ was a human Christ, lacking in true deity.

Another prime issue in contemporary dogmatics is the extent to which it is either desirable or possible to preach the "Christ of faith" without preaching also the "Jesus of history." This is based on the 19th-century discovery of scholarship that the New Testament's synoptic record is not pure history, but also evangelism. Brunner and Barth have listened to Kierkegaard, but insisted that one does not learn a thing about the Christ from the Jesus of history—Jesus 0-33 is irrelevant. Bultmann, and his followers, have said—from the standpoint of a radical criticism—that it is impossible to reconstruct a picture of Jesus as he was, and that, moreover, it is unnecessary.

Nearly every Methodist theologian, however, has been declaring that it is a distortion to say that the Christ of faith can be preached apart from the Jesus of history. Vincent Taylor of Wesley College, Leeds, England, (*The Life and Ministry of Jesus*, Abingdon Press, \$4., and *The Person of Christ*) sets forth his opposition to the Bultmann disavowal of the historical aspects of 0-33. Taylor admits the difficulties confronting one who attempts to write a life of Christ. But, says he, "as far back as 1942, I began to feel that Christology cannot be effectively studied unless we can give an intelligible account of the life and ministry of Jesus as revealed in the Gospels."

He sees the contemporary discussion of Christology as an issue between the two extremes of Antioch and Alexandria rather than between rationalism and orthodoxy. He disavows the picture of a divine being who wears his humanity like a mask.

Most of American Methodist theology would go along with Taylor, and dogmatics is grateful to him, despite the suspicion that he is not answering all the questions which left-wing New Testament criticism is raising.

Dr. Georgia Harkness, in *The Faith by Which the Church Lives* (Out of Print), said in 1940: "There are not two persons, Jesus and Christ. There is direct historical continuity between Jesus of Nazareth and the Christ of faith, and in Jesus Christ—not Jesus only, not Christ only—is the Word made flesh."

Dr. Harkness spoke within the framework of a personalist's approach to theology.

Contemporary discussion of this problem, as D. M. Baillie writes in *God Was in Christ* (Scribner's, \$3.50), is shifting from a consideration of "two natures" to that of "two histories."

The biblical theologian, Dr. James M. Robinson of the Southern California School of Theology, has addressed the problem in two heavily documented brief works, *The Problem of History in Mark* (Allenson, \$1.75), and *A New Quest of the Historical Jesus* (Allenson, \$2.25). This new approach acknowledges the *kerygma* as the dimension in which both history in general and the specifically Christian history must be probed. The flavor of the book indicates a more than passing influence by the Bultmann existentialism, without capitulation to the Bultmann extremes.

Systematically, the problem is addressed by Dr. Carl Michalson of Drew in *The Hinge of History* (Scribner's, \$3.95), "An existential approach to the Christian faith." It concerns itself with "Jesus Christ [as] the hinge of history," relating itself to Luther's notion of the "Hidden God," "God is present in Jesus Christ as the event which gives history its end."

The treatment, I believe, is needlessly anti-ontological. But anti-ontological or not—and in this I think the author is biased against philosophy by his early and continual reading, yet partial disavowal, of Barth—the case is made for the faith within an existential context, deeply indebted to Bultmann, and carrying on a discussion which is exceedingly contemporary.

THIS is a cursory glance at some of the Methodist theologians who are attempting to construct a statement of faith which is variously consistent with historic Christianity, reformation emphases, a biblical perspective, taking into account the valid results of scholarship, and, in some cases, with what is held to be the valid requirements of reason. A gain is being realized over the past decades of contented "action."

The influence of the continent and of Britain is soundly felt, but there is little if any easy submission. One may not expect, either, a formal "Methodist theology" to emerge from a church which, though structurally connectional, is historically non-confessional. One may only hope that the efforts will be attended by more light than heat. And the basis for hope in this direction is the heavy accent in these days of faith in Christ seen as the personal commitment of trust to a Person, rather than the intellectual assent to formulations called "official." The "back to Wesley" movement, noticeable in many Methodist quarters, will undoubtedly be a "back to Wesley's God."

*There is a place in Methodism for the old favorites,
but cool and concerned heads are needed to find that place.*

GOSPEL SONGS

REVISITED

By WILLIAM C. RICE

AS BY-PRODUCT of the discussion of hymns and hymn tunes in our church is a somewhat emotional exchange regarding the merits of the so-called "Gospel" song.

The opponent of the "Gospel" song is adamant in his condemnation. According to him the poem is often trite and jingly, overly sentimental and shallow. The tunes utilize dance rhythms, "soupy" melodies, and "barber shop" harmonies.

On the other hand, the advocate maintains that while the "Gospel" song may have some of these objectionable characteristics, it provides an opportunity for enthusiastic congregational participation, and it is what the people want to sing.

The opponent says that the use of "Gospel" songs creates unplanned services having little religious significance. The advocate retaliates by maintaining that the services do have real religious significance for those who delight in singing "Gospel" songs. Further, he criticizes the more liturgical services for being too formal and cold. As the argument grows the disputants become unreasonable; logic flies out the window and emotion rules.

All this excitement is a lot of nonsense. Both sides are right, and both are wrong. There is a place for the "Gospel" song in Methodism, but cool heads will be needed to find that place. Cynicism, sarcasm, and ridicule do not belong in any discussion of hymns and tunes. The expression of violent opinions that are largely based upon personal likes and dislikes can lead only to chaos. The Methodist Church has members from all levels of social, educational, financial, and environmental strata. It is a growing church—growing in numbers, but also growing in knowledge and understanding.

We must do a great deal of clean, unprejudiced thinking if we are to arrive at a reasonably satisfactory meeting of minds. Perhaps the following ideas can serve as a springboard for further discussions for and against "Gospel" songs.

First of all, one should examine a few favorite "Gospel" songs quite carefully, impartially, and critically. Read the verses out loud—after all, a hymn is a poem and should be of sufficiently high caliber to stand alone. Then read Henry van Dyke's *Joyful, Joyful, We Adore Thee*, or Charles Wesley's, *O For a Thousand Tongues to Sing*, or John Greenleaf Whittier's, *O Brother Man*. In all honesty we must admit that "Gospel" songs suffer by comparison because they cannot stand close inspection. Sometimes they are reminiscent of the "la de dah" pseudo-poetry that small children construct spontaneously as they play. Refrains are often longer than the body of the poem, but long or short they have a deadening effect upon the reading. Rhyming is so regular that it may appear to be contrived. There is an artificiality and shallowness about many "Gospel" poems that make them seem naked and shivering when deprived of the cover provided by their tunes.

Now, examine a few "Gospel" tunes

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and harmonies. Some are rather pleasant; many have a transient appeal not unlike that of certain popular love songs. Remember *Melody of Love*? It was on the *Hit Parade* a few years ago, and lasted for several weeks. Almost note for note it is a "Gospel" tune disguised as a waltz. But Tchaikovsky's music has suffered the same indignity.

How about the rhythmic structure? A bit catchy perhaps? Or maybe somewhat dance-like? It is easy to find waltz, fox-trot, or blues rhythms; even more extreme structures similar to rock-and-roll are not unknown. (A famous performer in this latter style has suggested that he got his start and many of his ideas from the singing in his church.)

In contrast, study the tune usually called *Hymn to Joy* for which van Dyke wrote *Joyful, Joyful We Adore Thee*, or *Dundee* (French) with Cowper's words, "God moves in a mysterious way," or *Mit Freuden Zart* (Sing praise to God who reigns above). These three tunes have strength, beauty, and dignity; there is nothing shallow, sentimental, or transitory about them.

Finally, examine certain typical "Gospel" songs on the basis of what they say, textually and musically, and compare them with the hymns just named. Even the prejudiced advocate must be able to recognize certain deficiencies in the "Gospel" songs.

We must not forget that a hymn tune is designed as a carrier for the hymn. To be a proper vehicle it must support and strengthen, but never obscure, the words. Whenever the rhythmic, melodic, and/or harmonic structure is such that it becomes conspicuous in its own right, then it is not a proper vehicle for the hymn, whether the latter is good or bad. The tune that bases its appeal primarily upon a foot-tapping, hand-clapping kind of rhythm does not contribute to an attitude of worship.

A good hymn-tune need not be austere. *Haydn* ("Come, my soul, thou must be waking") is a beautiful tune, as

are also *Rest* ("Dear Lord and Father of mankind"), and *Crusader's Hymn* ("Fairest Lord Jesus"). Certainly the harmonies in *Passion Chorale* ("O Sacred Head") and *Laast uns Erfreuen* ("Ye watchers and Ye Holy Ones") are rich and colorful. And the rhythmic structure of Vaughan Williams' *Sine Nomine* ("For all the saints") is exciting. The harmony and melody are also very pleasing. But each of these tunes serves its basic purpose well—it strengthens the hymn without becoming unduly conspicuous in its own right.

But does all of this mean we should feed our people on a strict diet of hymns that they don't know, don't like, and tend to lump together in one classification which they call "highbrow," "ritualistic," and "high church"?

A personal example may be forgiven because it clearly illustrates that tricky, dangerous factor called "association." Do you know a song called *My Mother's Bible*? It starts out "There's a dear and precious Book, though it's worn and faded now. . . ." The poem is less than ordinary; the tune leaves much to be desired. But I have a warm feeling when I hear the song or when I think of it, because I literally learned it at my mother's knee when I was four or five. Despite my interest in and study of hymnology, I subconsciously resent any derogatory remarks made about "my" song. Will not other churchgoers resent as much comments about and ridicule of their special favorites? When you ridicule that which is mine, you ridicule me! Songs which are a part of my life cannot be summarily dismissed by an outsider, be he musician, educator, or minister.

But should we accept the limitations imposed by the associational factor, take the path of least resistance, and give the people only what they want? There is a very real danger that ministers, educators, and musicians permit themselves to be like the man who said, during a revolution, "The people are in the street and I must find out where they are going, for I am their leader!"

I heard Dr. Evans Crawford, of Howard University, say, "The first responsibility of the minister is the care and nurture of his congregation."

The critical word is "nurture." The minister—and the musician—must meet the people on their own level, whether it be in matters of theology, worship procedures, music, or hymnology. However, if he is content to remain there with them, not providing the spiritual food—and hymns are part of that food—to help them grow, he will certainly fail to serve God by failing to serve his people.

What, then, is the place of the Gospel song in Methodism?

First of all, it has a legitimate use in those adult situations where the people have not had a good opportunity to explore and absorb the hymns of Charles

Wesley, van Dyke, and William How, or the translations of Neale, Benson, and John Wesley. It is folly to believe that past experiences can be ignored and personal concerns be changed by an arbitrary edict. If certain beloved songs are suddenly taken away from a congregation, resentment will be transferred to the songs which are expected to replace their favorites.

One important concept must be presented at this point—and presented with emphasis. "Gospel" songs have no place in the lives of children and young people. Because their attitudes are in the process of being established, nothing less than the best poetry, music, and theology

VIEW FROM THE PULPIT

There are my listeners before me,
Waiting for me to speak to them for God.

Some are young and need guidance.
Some are old and need assurance.
Some are here with wandering minds,
Needing to know the treasure they can claim.

Some are here with troubled spirits,
And must not miss their comfort and their hope.

Some have never heard the Word of life before,
And I must make them want to hear again.

Some will hear it today for the last time,
And it must be made sufficient for them.

All are needy and must be supplied.
Help me, my Father, to be mindful of all this.

Forbid that I should fail any one of them,
Or myself, or Thee.

—CLARENCE EDWIN FLYNN

should be given to them during their formative years.

Second, the "Gospel" song offers an opportunity to "win friends and influence people." Intelligently used, it provides a transition to the development of an understanding of, and a love for, a more rewarding kind of poetry and music. We hear a great deal about "the good old songs." What are they? Merely those songs that we learned in childhood and youth, and with which we have grown up. Joseph Clokey says (*In Every Corner Sing*, Morehouse, \$.85), "I have observed that by the time a new hymn has been in use a year or two, people begin to refer to it as 'one of the good old hymns.'"

If my "good old hymns" were the same as yours our problem might be simplified. But they are not and never have been the same. Recently I participated in a brief "hymn sing" led by a

newcomer to our town. He has always been a Methodist, and has served in various lay capacities in small, medium, and large churches in another section of the country. For the "sing" he had selected four "Gospel" songs which he introduced with these words: "I know these are 'old chestnuts' but everybody loves them." Here is the catch—only one of the songs was familiar to our group, most of whom were well past their youth! In fact, none of us had even heard our leader's favorite!

If we accept the premise that we must lead the people into an understanding of, and a love for, the great hymns of the church, we must take advantage of every possible opportunity to (in the words of Dr. Austin Lovelace) "lead the horse to water, and make him want to drink." We cannot expect a congregation to change its own likes and dislikes overnight and come rushing to embrace our likes and dislikes. By means of congregational rehearsals and hymn-of-the-month programs, hymn festivals, a carefully planned church-school music program, and in other ways limited only by our enthusiasm and imagination, we can offer our people something they will want.

There are a number of hymns in *The Methodist Hymnal* that have certain characteristics not entirely unlike those of "Gospel" songs. They can lead the congregation closer to an appreciation of the hymns of Wesley, Watts, and How. Here are a few:

- 209 Amazing grace!
- 284 Am I a soldier of the cross
- 288 Hark, the voice of Jesus calling
- 299 I want a principle within
- 225 Take my life
- 302 Sweet hour of prayer!
- 337 Savior, like a shepherd lead us
- 501 We've a story to tell to the nation
- 528 There is a land of pure delight
- 23 Come, Thou Fount
- 261 Jesus, I my cross have taken
- 210 I heard the voice of Jesus say
- 269 Jesus, Savior, pilot me

To summarize:

1 Because "Gospel" songs have long had an important place in the lives of many good Christian people, we do not want to legislate them out of existence. On the contrary, it behooves us to make hymns of more lasting value so effective that they will become "the good old hymns."

2 Ministers, educators, and musicians do their people a great disservice if they fail to provide leadership in all areas of church life, including music in worship and education.

3 Few sermons or church-school lessons are remembered for long. But the hymns we sing become an integral part of our lives—for better or for worse. We must, then, be sure that our hymns are not only pleasing to sing, but that they teach Christian beliefs.

GROWING OLD IS EXPENSIVE



An answer to the question:

Are we doing enough for our elder citizens?

By THELMA REYNOLDS

WHY DOESN'T The Methodist Church do more for its older members who are in need of care they cannot afford? The answer to this often-asked question is, of course: The church is doing something, but it is not doing enough. Persons with limited or no financial resources are being cared for in Methodist homes for the aged, but there are many more who cannot be given the necessary assistance.

According to the Board of Hospitals and Homes of The Methodist Church, about one fourth to one third of the population of most Methodist homes are persons without income. These are admitted on individual merits and because of lifetime devotion to their church. The remaining three fourths or two thirds residents must necessarily be asked to pay fees.

At the recent White House Conference on Aging, the section on health and medical care noted that "Adequate care cannot be provided without sufficient financing, both for construction and for provision of services." And this is the crux of the Methodist situation.

Additional retirement homes, nursing homes, and chronic illness facilities are being established as our population average grows steadily older and the need becomes greater. In 1960 there was an increase of 2,099 beds in Methodist homes for the aged; 24 Methodist retire-

ment homes are now under development, and it is probable that this figure will be increased before the end of the year. But the need is ever leaping ahead of the building programs. Each year the number of persons over 65 increases, and it is estimated that this age group will include some 20 million persons by 1970, and 25 million by 1980. Hospitals and Homes officials estimate that 10 new 100-bed facilities for other persons should be the church's annual goal.

But how can this be done? Last year Methodist hospitals and homes rendered in dollar value, \$14,090,515 in free or part-pay services. Income from churches to these hospitals and homes amounted to \$6,795,721—less than half the amount of cost.

There should be little need to defend those institutions that require entrance fees, monthly maintenance, or lifetime care fees. They must have finances to maintain, equip, build, and supply the everyday necessities. Qualified personnel also must be employed, and this is an important part of the program. Our church institutions, because they are church institutions, must set the highest scientific and Christian standards. Unless the standards are of the highest and most honorable quality, the institution is not Christian in principle or in application.

Methodist church homes attempt to accommodate persons from all walks of life, running the gamut of economic backgrounds. Entrance requirements as to financial obligations vary for the many

who desire to live in these homes. But other factors are considered also: An applicant's church background, personality, health, community activities, ability to adjust, all are considered carefully. Persons who do not meet the high standards of these entrance regulations cannot be accepted, regardless of their financial means. Yet, the rich as well as the poor need Christian concern and care. And if those accepted can finance their care this is a distinct advantage to the home.

The happiest aspect of Methodist homes regulations is that residents never know who is paying for care and who is not. There is no segregation of services, accommodations, or concern. The unhappy aspect, however, is that none of the homes is financially equipped to take more than a percentage of persons who cannot provide financial support. Cost of operation and maintenance must be financed by some means, and no institution is so heavily endowed that its abundant funds spill over to give limitless free assistance year after year.

As great as is the need for housing for older persons of modest means, even greater is the need of the indigent sick who require nursing-home care. With only a few scattered nursing homes under the auspices of The Methodist Church at present, this seems to be the most urgent demand. It is obvious here that if the church does not quickly do more for these indigent ill, the government will be forced to step in. Perhaps, after all, it could be called a question of taxes or tithes!

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Preaching: POETRY in the PULPIT

By W. B. J. MARTIN

*Our sermons should praise God,
not argue in his defense.*

HOW WE WISH we could say of sermons what the late Dylan Thomas said in the preface to his *Collected Poems* (New Directions, \$3.75): "These poems, with all their crudities, doubts and confusions, are written for the love of man and in praise of God."

Sometimes one gets the impression that sermons are written out of dislike of man and in defense of God, rather than in love of man and praise of God. We preachers are so prone to tell people off for their unsatisfactory behavior that we often give laymen the idea that we are using words to break down sales-resistance and to commend a product. We may even pose as spiritual policemen, working with the civil authorities in preserving law and order and combating, as much as possible, the inroads of an alien ideology.

A sermon should be more of a poem than an argument—a poem in praise of God, kindling the hearts of men. The preacher is more akin to the poet than to the propagandist or the salesman. Methodist Percy Ainsworth began one of his sermons with the words: "When you watch a religion at work you find a morality; when you converse with religion in its thoughtful moods, you find a theology; but when you get at the heart of religion, you find a song."

Of course, preaching must be aware of intellectual problems and doubts. As preachers, we speak to men and women who, like ourselves, have been educated for a scientific and rational environment and who want to know whether Christianity squares with the scientific world view and, more urgently, whether the Christian way of life is practical today. But remember Cardinal Newman's statement, "Ten thousand intellectual

difficulties do not add up to one religious doubt."

There are many other factors besides science operating to make it difficult for modern man to accept the Christian faith. Many a man who is intellectually convinced of its soundness confesses that he is utterly unable to accept it emotionally, or existentially, as we say nowadays. And many who are fully aware of the intellectual difficulties connected with the Christian faith, and some that are directly raised by it, are nevertheless deeply devout Christians and could never be anything else.

If our preaching is to be effective, it must reach man below the level of his conscious mind and his official ideology; it must speak to the unexamined assumptions, the unacknowledged images, symbols, and myths that are the real driving forces of his personality. The mind of man is less like a debating forum than a picture gallery. It must be our aim as preachers to bring the pictures to light, to interpret them, to introduce a truer and more compelling image to guide and inspire a man's life. And this is what the poet does.

But many of you may object, in all modesty, that you are not poets. Besides you may say that poets are born, not made, and you are a plain, practical fellow, more at home with prose than with poetry. Be that as it may, I maintain that the poetic attitude can be cultivated, the poet's respect for words, his labor in selecting, chiselling away, revising, can be imitated, and, above all, his aims can be studied and shared.

Note that the characteristic attitude of poetry is praise. And should not this be the dominant note in preaching? Nels Ferré once preached a sermon in my Scottish pulpit on *Thanks Be to God*, a symphonic sermon he called it, and he did well in orchestrating his great theme. He did not exhort nor upbraid, nor did

he need to, for as he developed the subject, we were quickened within, the springs of gratitude were released, and the imagination glowed into life.

As we watch the poet at work we can distinguish several characteristics the preacher would do well to emulate:

1 He does not exhort or upbraid us; he seeks to be an interpreter of our familiar acts and thoughts. In the foreword of his *Collected Plays*, Arthur Miller writes, "These plays . . . are one man's way of saying to his fellow men: this is what you see everyday, or think, or feel; now I will show you what you really know but have not had the time, . . . or the insight, or the information, to understand consciously. Each of these plays, in varying degrees, was begun in the belief that it was unveiling a truth already known but unrecognized as such."

Playwright Miller says that what he works for in his plays is "the gasp," the shock and cry of recognition. He wants his audience to say, not, "What happens next?" or "Why?" but, "O God, of course!"

2 The poet is concerned to reveal man's real needs, not his surface wants. Andre Malraux makes an enlightening distinction between what he calls "genuine art" and "the appeasing arts." "The appeasing arts invoke but they do not supply . . . they struggle against nothingness through a succession of moments, whereas art binds man to duration, if not to eternity."

And are there not "appeasing" sermons—sermons which minister to men's surface wants, to their obvious and immediate clamor for certainty, security, and authority, and which help men to adapt to their environment without questioning it? Genuine preaching aims at helping men, not to adapt, but to relate, which is a very different thing. It seeks to elicit the cry of the heart, "Out of the depths have I cried unto thee, O Lord, hear my prayer."

3 The poet does this because he has plumbed his own depths, and because he is sharing with us the struggle of his own life. He is not selling anything or seeking acceptance for a set of ideas; he is offering us the vision which is the outcome of his struggle.

William Butler Yeats once wrote: *Out of our quarrel with others we make rhetoric; out of our quarrel with ourselves we make poetry.*

The preacher goes even further, for his report can come out of God's quarrel with him. He knows the truth behind the thrice quoted words of the prophets, "The Lord has a controversy with his people." Preaching that does not bear the marks of that controversy cannot stir others to confront the decisive engagement with God. Nor will it give the impression, as modern poetry often does to the young, that the poet is a comrade in the same fight, not one who stands

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above the battle, but one who, like the rest of us, has come out of the "great tribulation."

4 The poet reveals the eternal in the temporal. In Joyce Cary's lectures, *Art and Reality*, he suggests that this is the mark of the true artist—he unites and reconciles two diverse aspects of human desire. He loves the temporal world so much that he pictures it with love, with such sharp particularity that we see it as if for the first time. But behind the thing seen, he makes us aware of spiritual and eternal significance. He does not separate these two things, he reveals them both in the same act.

We may compare this observation with Boris Pasternak's *Dr. Zhivago*: "For me the most important thing in the Gospels is that Christ speaks in parables drawn from daily life. The idea behind this is that communion between mortals is immortal, and that the whole of life is symbolic because the whole of it is meaningful."

5 The poet is concerned to evoke a response from the whole man, not simply from his conscious mind. Hence the use of myth, so characteristic of today's major poets. Edwin Muir, to give one example, has drawn not only upon the myths of Greece and Rome, but upon the ancient stories of Israel for his most significant work. "Nothing is wholly real," he writes, "until it finds an image as well as a formula for itself, for the image is the record that the conception has been steeped in the unconscious and there accepted by the deeper potencies of the mind." The myth comes out of the depths and it speaks to the depths in man.

My plea, then, is that we preachers should always assert our kinship with the poets. When we do so, our sermons will not be direct attacks upon our hearers; the whole effect of what we report will call for a change of stance, a new attitude of life. We will not make didactic statements or present "challenges"; the faithfulness of our message will do its own work.

No doubt Eugene O'Neill could have made the flat statement, "You cannot live without God," but in a play like *Long Day's Journey Into Night* it is the audience who draws that conclusion for itself, for it has witnessed what a world without God looks like. We can take notice of the use that playwrights like Archibald MacLeish and T. S. Eliot are making of biblical characters and biblical themes. We can imitate their reverence in handling words, a reverence which fittingly becomes those of us who profess to be handling the Word of Life. This, of course, will not mean any slackening of attention to theological study, but it will mean an imaginative and involved and personal grasp of the dramatic inwardness of theological symbols.

from the desk of the MANAGING EDITOR

A Preview of TOGETHER's SEPTEMBER ISSUE

by James M. Wall



ONE THING is certain about the lay revival sweeping certain sections of our country: People are hungry for theological information. That is, they wish to know how they might articulate convictions they already hold. They also want to know if they stand in or out of the general stream of thought in their own denomination.

To assist Methodists in better understanding our church's theological position, *TOGETHER* is beginning in this issue the *We Believe* series. Each of our 12 seminaries has chosen a faculty member to contribute one of these 12 articles on the central beliefs of our church. The first, titled *The Church: Here Man Worships and Serves*, is written by Dr. F. Thomas Trotter of Southern California School of Theology, Claremont, Calif. Ministers will want it made available to parishioners.

In time for the back-to-school interest in the churches is the color feature, *Georgia's Wesleyan College: Always Making History*. This Macon, Ga., institution was influencing Methodist young people back during the War Between the States, and today it is one of our finest four-year schools for women.

In the same general area is an interesting text and picture story of another Methodist college—Wesley, in Ireland. Read *Education in the Old Tradition*, and if your congregation's enthusiasm for higher education is wanting this colorful feature should help to respark interest.

This issue could almost be called

the college issue. Among a number of other college-related articles is *Crusade Scholars*, a pictorial about students who might be considered a Peace Corps in reverse. Most are from other countries, graduate students of scholastic achievement who often come to this country for further studies. Each receives scholarship funds for travel, tuition, living costs, books, and other necessary expenses. Funds for the Crusade Scholars program, which began 16 years ago and now has 1,200 alumni in 56 countries, are provided by One Great Hour of Sharing contributions and the Woman's Division of Christian Service. It will be of interest to Methodists to learn what roles former Crusade Scholars are taking today.

Meet Terry Turner and Her Kappa Phi Sisters is the invitation extended through a feature which tells the story of Kappa Phi—national service club for Methodist college women—at Ohio University. Here is the organization which made a big difference in Terry's life and in the lives of other Methodist college women, who responded to the challenge to help others and gained as a bonus the satisfaction of service during their college years. Pictures for the feature were taken by a graduate student of Ohio U's journalism school, and the facts were gathered by J-school students.

In this issue, too, will be published the winning essays in *TOGETHER's* first John Dickens Award, written by college students on the theme, *Why I Go to Church*. Reading these two essays (which tied for first place) will give you an idea of how our college students are thinking, how they feel about church, and how religion is helping to shape their lives.

Should Colleges Ease Up on Football? is a discussion on the position of intercollegiate football in education. Faculty members from two Methodist-related institutions present the pros and cons. Robert E. Burns, who says a loud "yes" in favor of easing up, is president of the University of the Pacific (formerly College of the Pacific). And, naturally enough, the athletics director of Methodist-related Duke University, Eddie Cameron, says "no"—and means it.

CHRISTIAN ETHICS

in a Non-Christian World

By HAROLD R. HODGSON

*Those who follow
the Sermon on the Mount
should not assume
its acceptance by the world.*

THE HIGHEST and most absolute ethic is in the *Sermon on the Mount*. Jesus meant this to be taken seriously by his disciples. He meant it as the best workable relationship between a person and other persons. He meant it for this present evil age, for this is clearly indicated in his admonition for us to love our enemies. In a utopian kingdom of God there would be no enemies, therefore, it refers to this present world, or it makes no sense at all.

It is realism to accept the *Sermon on the Mount* as the true expression of the Christian person and the Christian community. It is our true guide and our final goal.

It is not realism to expectantly project this ethic into the non-Christian world (this includes most of present Christendom as well as the pagans). They do not believe it, have not accepted it, and will not practice it. Their ethics are either sub-Christian or unchristian. A democracy expresses the wishes of the majority, most of whom are not Christian, therefore, the government officially expresses much unchristian ethics. In a pagan dictatorship, the very philosophy embraced by the rulers is unchristian.

At this present moment in history, to expect either a democracy or a dictatorship to follow Christ is unrealistic. Their ethics at best are only relatively Christian; they look with ridicule upon the absolute Christian ethic. They almost laugh at Christian expectation for nations to follow it.

We must confront this consensus. We must adjust to this ethical relativism. By adjustment, I do not mean compromise. I mean acceptance of the fact that the non-Christian world is not going to move because we think it should; I mean relating much of our ministry to that stubborn sub-Christian majority. We need to speak to them where they are, and build upon the foundations we have in common. While we do this we never lose sight of the ultimate, we never forego our personal practice of the perfect ethic Jesus gave. This double task of the Christian and the Christian community is not

an easy task, but it is an imperative one.

Let me illustrate with specifics. The pacifist consistently makes this mistake. Most peace organizations refuse to confront consensus. They attempt, sometimes even with force, to impose their will upon a world rebellious to their ideas (sailing into an H-bomb test area or trying to stop Polaris from entering the Scotland base). They act on the foolish assumption that the world will listen to them though it has not listened to others. They publish pamphlets and books repeating, "If our nation will do this or that—the world will be at peace."

A recent booklet *A Christian Approach to Nuclear War* is an example of this unrealistic assumption. The pamphlet urges our nation to unilaterally withdraw from the nuclear arms race, to cease testing and production of nuclear weapons, and chemical, biological, and radiological weapons, to withdraw our troops and military installations from foreign countries—all this without any agreement or guarantee of other nations to do likewise or even set up an inspection system.

The Koinonia Foundation is a splendid peace organization. Yet, in a recent paper of theirs this same impractical approach was expressed: "If every human being is accepted as unique, if all human beings are considered to be equal, irrespective of their sex, caste, or color, if man is willing to live democratically, and if he is willing to guarantee the economic and political integrity of other peoples, war will come to an end and peace will enter by the back door." There are four "ifs" in this short paragraph. All require acceptance by the majority of peoples and governments to be effective. They are not accepted, and there is no evidence that they will be accepted for a long, long time. Again, to expect a non-Christian society or organization to accept the idealistic pacifist position of the Christian is inconceivable, and certainly, therefore, most impractical.

This may seem to lead us to a hopeless pessimism, to a course of doing nothing, saying nothing, because the majority will not listen. What proper and effective course can we take? What shall we do as Christians individually and collectively as a Church?

We can "let our lights so shine before men that they may see our good works." There can never be any excuse for the individual Christian not attempting to be a loyal disciple of Jesus Christ. In his personal relations with all men he can accept the cross and practice self-denial in order to express the power of concern everywhere and at all times. There is no substitute for personal witnessing of a Christ-centered life. There is no valid argument against the effectiveness of Christian living. It is a light that cannot be put out; the deeper the darkness, the more luminous the light.

The Church ideally is a Christian community. As a fellowship of concern the Church can make an irresistible impact upon secular society. However, factually and tragically, the Christian Church (organized denominations and councils) has lost its sharp focus so that its penetrating power into secular society is dulled and ineffective. The cross-breeding between the "religion of democracy" and the "religion of the Cross" has produced a showy half-breed. It is big and strong in terms of institutions, numbers, even political influence to get favors for itself, such as prospective subsidy for schools and hospitals. It is little and weak in its power to transmit the pure Christian ethic into contemporary society. Conforming to current culture the Christian Church has sacrificed its prophetic punch.

Until the Christian Church consistently and firmly follows the ethics of Jesus in matters of peace, race relations, world social problems, we have no hope of any tiny minority influencing a non-Christian society to follow Christian ethics. Let the Christian minorities work more diligently in converting the Church. Let the Church as it coexists with the world, co-operate with the world in building upon moral foundations accepted by both. Let the Church persistently confront and lead the world with higher morals, expecting no sudden response, but a very gradual acceptance as the world sees the ideal working effectively within the Christian community. In the meantime, we must live with an existential sword of Damocles, praying for daily faith to have peace of mind.

Harold R. Hodgson is pastor, Howard Park Methodist Church, Baltimore, Md.

Books

of interest to pastors

Odyssey of the Self-Centered Self or Rake's Progress in Religion, by Robert Elliott Fitch. Harcourt, Brace & World, Inc., 184 pp., \$3.95.

Reviewer: WOODROW A. GEIER is director of information and publications, Division of Higher Education, Methodist Board of Education.

Walt Whitman's words, "I celebrate myself, and sing myself," are, in the view of Robert Elliott Fitch, the clue to the preoccupation of American society during the greater part of the past century. Fitch ranges into fiction, poetry, drama, painting, journalism, education, law, philosophy, psychology, and religion in order to describe the cult of self-realization as it has been expressed in American life during the past 40 years.

Fitch, a moralist with a sharp wit, concludes that ours is "one of the most egocentric societies in history." He indicts our culture for its appropriation of Hamlet as "the mirror of its own self-love, self-pity, and self-hate." He finds much evidence that the debauchee has taught Americans to practice compassion without principle and to be taken in by the self-centered and sentimental religion of the characterless "Blob." He documents the evidences of our moral cynicism and confusion.

The beat Blob, says Fitch, has "shucked reason with logical positivism, shucked emotion with existentialism, shucked morals with relativism, shucked art with impressionism, shucked truth with skepticism, shucked sex with impersonalism, shucked the self with Zen and Vedanta." Fitch has much that is sound in this indictment. He writes persuasively and with feeling.

And yet he makes it all so simple. Despite its many excellencies, his whole book creates with me an impression of obscured distinctions, of random summations, of fervent moralizing over minor literary works, of hasty conclusions over major ones, and of a sour approach to criticism that seems unaccustomed to searching for the truly permanent values.

We are told that in our time the distinction between existentialism and positivism is already irrelevant, but we are not given clear-cut definitions of either. Existentialism may mean something quite different to the bearded devotees of

Zen Buddhism, to Gabriel Marcel, and to Jean-Paul Sartre. Schopenhauer is labeled the "philosopher of the rake's progress in religion," while Aldous Huxley is called this religion's artist. Pestalozzi is termed "the first pedagogue of the beats" and the "spokesman for almost two centuries of a disintegrating education." And no one can miss the point that Adlai Stevenson is a "beat Hamlet." The comfort which Archibald MacLeish's *J. B.* finds in nature is called "metaphysical Momism." Fitch seems to miss the significance of the "wounded and deliberate Amen" in *J. B.* It is a curious criticism that can lament: "Contemporary man, however, has no feeling for sublimity." Is there too much reading of Huxley and Kerouac here at the expense of more significant novelists, dramatists, and poets?

In much of his criticism of our culture, Fitch has, I think, done a very fine job. For me, much of the good of the work is spoiled, however, because Fitch oversteps a sound rule of criticism. The rule: When you apply acid, put it on in reasonable and balanced quantities, tempering it with compassion (the New Testament kind).

Gospel and Myth, by Giovanni Miege, translated by Bishop Stephen Neill, John Knox Press, 145 pp., \$4.

Reviewer: AUBREY ALSOBROOK is pastor of Central Methodist Church, Fitzgerald, Ga.

This volume is a study of Bultmann's effort to solve the problem of myth in the presentation of the Gospel. Bultmann, a New Testament form-critic, proceeds from the presupposition that the "message of salvation was wrapped up in the Gospels in a mythical form." At the time the Gospels were written the mythical forms served as a vehicle to express the truth of the Gospel. In the mind of Bultmann these mythical forms present barriers in proclaiming the Gospel to present-day hearers. His demythologizing is an effort to remove these barriers. For example mythical cosmology must give way to scientific cosmology. Miege states that "to eliminate the mythological means . . . to re-interpret." He does not understand (as some have) Bultmann's purpose in demythologizing to divest the Gospel of its true character. Demythologizing, he believes, "must not



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rob the Gospel of its character of proclamation, of decisive word, which challenges man himself to a decision . . . here and now."

Early in Bultmann's exegesis the terms *Kerygma* and myth appear. He saw the Gospel proclaimed "under the form of myth." Miegge points out that Bultmann shows gnosticism "to be a form of thought which moves wholly in the realm of the natural, whereas the Gospel is understood in the categories of responsible human existence." To de-gnosticize the Gospel is a form of demythologizing. Bultmann saw man as confronted with his existential decision for or against God. In the revelation of God in Christ man surely faces this decision from a new stance. "The cosmological dualism of Gnosticism," according to Bultmann, gives way to "a dualism of decision."

It is Miegge's opinion that Bultmann has made his greatest contribution in relating the meaning of Christian origins to New Testament interpretation.

Bultmann's pulling away the gnostic myth is followed by clothing the *kerygma* in terms of an existentialist philosophy. Bultmann uses Heidegger's existential philosophical categories in which to express the *kerygma*. Helmuth Thielicke is critical of Bultmann because he thinks that the use of the philosophical categories leads to making Christianity into a form of philosophy. Karl Barth is in agreement with Thielicke as he writes, "I cannot understand why, in order to understand the Gospel, I must squeeze myself into this armour." Miegge's and other Roman Catholic critics look with greater favor in translating the Gospel into contemporary philosophical categories.

Pastors as well as theologians will appreciate Professor Miegge's valuable contribution in interpreting Bultmann's thought.

Religion, Culture and Mental Health, Academy of Religion and Mental Health, New York University Press, 157 pp., \$3.50.

Reviewer: DONALD C. HOUTS is in the department of psychology and pastoral care at Saint Paul School of Theology Methodist, Kansas City, Mo.

This book points up the dilemma faced when one tries to conserve the creative dynamic of face-to-face discussion through the medium of the written record. Any minister who has tried to write a verbatim report of a pastoral call will understand the difficulty. First of all, the most important aspects of the discussion are not always to be found in the discussion itself. Secondly, the account can never fully represent to a third party the reality it may have to the participating individuals, since he does not share their frame of reference. This would seem to

be especially true when the reader must be assumed to be a layman while the discussants are experts in a variety of different disciplines. This is the major problem readers will face in trying to appreciate the proceedings of the Academy of Religion and Mental Health Symposium for 1959 which are summarized in this book.

The most exciting thing about the book is the message that significant discussions are taking place between the influential and learned scholars brought together by the Academy. To have eminent representatives of sociology, religion, psychiatry, and anthropology coming together regularly for frank and searching discussion represents significant progress. The alert minister will sense that the discussions have arisen from the complex relationships in which he is clearly entangled. In a day when many are confused about "role" and many others seek to avoid the role which they feel has been thrust upon them, there needs to be more serious discussion on the issues which cut across many disciplines. Certainly mental health is one such issue.

To suggest the importance of this interdisciplinary dialogue is one thing. To accomplish measurable success is quite another. One of the marked characteristics of this book is the great difficulty in semantics—even the mutual understanding of the three key words in the title. Dr. Allport raises the issue first in commenting on the difficulty of devising research to test the common hypothesis that mental health has a positive correlation to religious commitment. He points out, quite correctly, that all religious commitment is not alike! We can hardly set up research projects involving religion without first studying what religion means to the individuals involved in the study. At another point in the discussion there is considerable confusion about whether or not there is such a thing as a Nazi culture. Even in the closing discussions of the essential qualities of good mental health there is no clear-cut agreement. Small wonder that the reader will not find a clear, well-organized thesis of the essential relationships between religion, culture, and mental health that he might be expected to hope for!

This book deserves considerable attention by specialists in both religion and the behavioral sciences who are interested in furthering discussions between these groups. However, it will be difficult reading for the casual reader who is unfamiliar with the specialized vocabulary of the participants. Nonetheless, it will give opportunity to pick the brains of such well-known persons as Margaret Mead, Gordon Allport, Hans Hoffman, Talcott Parsons, and others on a subject of great importance to many pastors today.



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ANNUAL CONFERENCE REPORTS

CONFERENCE	STATISTICS (Net gain or loss only)	EXPENDITURES	AMENDMENT XII VOTE	MAJOR CONFERENCE ACTIONS AND QUADRENNIAL ACHIEVEMENTS
Presiding Bishop Host Church and Pastor Date Conference Preacher	a. Church membership b. Church School members c. Ministerial membership d. Received on Trial e. Pastoral Charges	a. Percentage paid on World Service Apportionment b. Percentage paid on Benevolences c. Property improvements	For Against	
NORTHWEST INDIANA Bishop Richard C. Raines Purdue University Harry Cotton June 7-11 Lance Webb	a. 1,233 b. -2,949 c. 9 d. 6 e. 0	a. & b. 99.5% c. \$1,025,746	211 For 34 Against	Reversed 5-year downward trend in membership, with increase of 1,233. Four churches were given Rural Church of the Year awards: Delphi, Lamb's Chapel, Sumption Prairie, and Hebron. Advance Specials giving increased 37.5 per cent to \$86,031. There was \$287,613 paid toward \$1.5 million, three-year conference capital funds drive. Approved unanimously resolution asking Central Jurisdiction conferences to merge with North Central Jurisdiction. Bishop Raines ordained 14 elders and 16 deacons. One of the elders was his son, John C. Raines of East Setauket, L.I.
MISSISSIPPI Bishop Marvin Franklin Galloway Memorial Church W. B. Selah June 13-16 Bishop Nolan B. Harmon	a. 991 b. -239 c. 15 d. 15 e. 3	a. & b. 94.7% c. \$892,566	14 For 319 Against	Adopted program calling for raising of \$1.5 million for Millsaps College in the next two years. Adopted report raising minimum salary: \$3,800 for married men with children, \$3,400 those without children, and \$3,000 to single men. Total salaries paid \$1,156,198, an increase of \$59,202. Adopted evangelism program to include: Warm Up Your Hearts revivals, cottage prayer meetings, discussion groups and youth prayer breakfasts, One Great Day of Witnessing, district youth rallies, and district pastor training.
CENTRAL PENNSYLVANIA Bishop W. Vernon Middleton Lycoming College and Pine Street Church, Williamsport, Pa. D. Frederick Wertz Frank W. Ake June 14-18 Dr. Howard Thurman	a. 1,135 b. -3,471 c. 3 d. 7 e. 0	a. 100.8% b. 100.8% c. \$1,497,091	150 For 81 Against	Voted largest capital funds program in conference history—\$2.125 million for the calendar year. Adopted budget of \$973,000, raised D.S. salaries to \$8,800. Increased evangelism program. Voted to invite Baltimore Area to transfer from Central to Northeastern Jurisdiction. Social concerns resolution condemns legalized gambling, pornography, government educational programs designed to make chemical and bacteriological warfare respectable, and tax funds for private or parochial schools of any faith. Approved UN and more non-military spending for foreign aid.
SOUTH DAKOTA Bishop Edwin R. Garrison First Church, Rapid City Robert Wagner June 7-11 Bishop Everett Palmer	a. 495 b. 1,290 c. -5 d. 3 e. 0	a. 102% b. 114% c. \$359,130	95 For 37 Against	Approved higher education building fund drive to be handled through structure of the South Dakota Methodist Foundation. Drive for immediate needs includes: \$480,000 for Dakota Wesleyan; \$100,000 for the Wesley Foundation at Brookings; \$75,000 for the Wesley Foundation at Vermillion; and \$75,000 for the Wesley Foundation at Aberdeen. For new home for aged at Mitchell, \$33,000 has been obtained in pledges and gifts. Methodist Hospital in Mitchell reports \$50,000 pledged to permit granting of matching amount from Hill-Burton Fund.
NORTH MISSISSIPPI Bishop Marvin A. Franklin First Church, Clarksdale June 6-9 Bishop Aubrey G. Walton	a. 161 b. -788 c. 3 d. 7 e. 7	a. & b. 94.58% c. \$757,653	66 For 165 Against	Set up 10-year Millsaps College development program, with \$1 million campaign in 1962-63 and reaching of \$7 million by 1970. Authorized study of pension program. Voted Grenada, Miss. as permanent headquarters, and \$25,000 office building. Set up standards for 10-year extension program, reporting 10 new church projects and new alignments of churches, charges, district and county areas. Organized conference Methodist Rural Fellowship. Presented Wills and Legacies Program, stressed stewardship as added emphasis on lay activities.
CENTRAL NEW YORK Bishop W. Ralph Ward Erwin Church, Syracuse R. Wayne Archer May 24-28 Bishop W. Everett Palmer	a. 1,479 b. -1,417 c. 1 d. 5 e. 1	a. & b. 95% c. \$1,162,912	135 For 2 Against	Adopted new interboard council plan, started full-time office of director of stewardship, adding offices adjacent to Area offices. Pushing program for \$50,000 special gifts for conference centers. Adopted all-time high budget of \$618,186. Area giving over \$400,000 since March 1, 1957 for Christian higher education. Continuing study local church attitudes on acceptance of Negro ministers. Promote study on growing population mobility problem. Supporting Christian efforts against segregation. Urged U.S. to consider greater communication with Red China. Support of legislation to raise drink sales age to 21.
GENESEE Bishop W. Ralph Ward Grace Church, Rochester, N.Y. Clement B. Yinger June 7-11 Bishop Paul V. Galloway	a. 606 b. -2,545 c. 4 d. 12 e. 5	a. & b. 111% c. \$1,124,750	153 For 0 Against	Adopted new medical insurance program for all conference claimants. Commended U.S. president for leadership in starting Peace Corps, and for suggestion of a Secretary of Peace in the cabinet. Strongly uphold principle of separation of church and state with special attention to schools. Approved Methodist center in the UN. Called for discouragement of use of Operation Abolition film, and ministers and laymen to gird for ideological conflict confronting Christianity in relation to communism. Approved support of research associate for master plan to help Buffalo metropolitan churches.
MICHIGAN Bishop Marshall R. Reed First Church and Albion College, Albion John W. Tennant Louis W. Norris June 7-11 Bishop Marshall R. Reed	a. 3,105 b. -4,229 c. 5 d. 18 e. 4	a. 96.5% b. 96.5% c. \$1,825,747	151 For 23 Against	For 10th consecutive year, Michigan Christian Advocate has increased circulation under editorship of Dr. John E. Marvin, now 28,000. Welcomed Daniel Finch, new administrator of Bronson Methodist Hospital, and Dr. Louis Norris as president of Albion College. Voted to work with Detroit Conference for \$3 million for higher education and church extension; \$2 million apportioned to the conferences and \$1 million from foundations and private sources. Dr. Thomas M. Pryor will be area director for campaign; Dr. Stanley Buck for Michigan Conference, the Rev. Jesse DeWitt for Detroit Conference.

ANNUAL CONFERENCE REPORTS

CONFERENCE	STATISTICS (Net gain or loss only)	EXPENDITURES	AMENDMENT XII VOTE	MAJOR CONFERENCE ACTIONS AND QUADRENNIAL ACHIEVEMENTS
Presiding Bishop Host Church and Pastor Date Conference Preacher	a. Church membership b. Church School members c. Ministerial membership d. Received on Trial e. Pastoral Charges	a. Percentage paid on World Service Apportionment b. Percentage paid on Benevolences c. Property improvements	For Against	
TEXAS Bishop Paul E. Martin First Methodist, Houston Charles L. Allen June 5-9 Bishop Paul E. Martin	a. 5,099 b. 734 c. 17 d. 23 e. 2	a. 100% b. 100% c. \$1,828,159	297 For 131 Against	\$4 million raised on United Funds campaign for higher education. Heard program on the Congo by the Rev. Walter Cason, missionary from Africa. Approved setting up pension and stabilization fund for gifts, grants, for fund for retired ministers. Ordained Doris Neal, first woman as elder in conference. Dr. Walter Kerr appointed evangelist. Simultaneous revivals in March and April approved, with crusade for youth as first program of evangelist. Laymen gave ministers unanimous vote of confidence and criticized "enemies of the church" for trying to destroy that confidence with charges of communism in ministry.
NEW ENGLAND SOUTHERN Bishop James K. Mathews Methodist Church, Edgartown, Mass. J. Gordon Allen June 7-11 Bishop Mathews	a. 295 b. -1,613 c. 0 d. 7 e. 0	a. 97.5% b. 100% c. not given	136 For 25 Against	Heard report on town and country church, district survey by Boston University. Heard need of training for church membership. Plan special October meetings on evangelism, and stewardship, February retreats on depth Bible study; also week of confrontation and enlistment in every church, week of witnessing, week of spiritual enrichment. Voted support of "freedom riders" motivated by Christian conscience. Opposed any military intervention or helping revolutionary activities in Cuba. Commended idea of Methodist center at UN. Approved transfer of Baltimore (C) area conferences into Northeastern Jurisdiction.
KENTUCKY Bishop Walter C. Gum Morehead State College Thomas Ditto June 7-11 Bishop Gum	a. 791 b. -2,239 c. -3 d. 11 e. 4	a. & b. 96% c. \$677,430	176 For 15 Against	Voted to join Louisville Conference to raise \$4 million for church extension and Christian higher education. Protested tactics of John Birch Society, re-affirmed faith in Protestant clergy. Approved start of \$250,000 camp near Fitchburg, 2 per cent assessment on salaries for pensions, set \$2,000 minimum salary for full-time supply pastors, and increased annuity rate to \$42. Voted support Newport Ministerial Association in fight on vice. Complete opposition to subsidy to private or parochial schools by federal government. Ordained first woman member, Miss Nancy Lee Arnold. Approved the one per cent plan for jurisdictional fund for ministerial education.
FLORIDA Bishop James W. Henley First Church, Lakeland Clare M. Cotton June 5-9 J. Wallace Hamilton Clovis Chappell Lawrence L. Lacour	a. 13,325 b. 2,248 c. 19 d. 30 e. 7	a. & b. 102.74% c. \$2,730,400	201 For 319 Against	Opposed federal aid to private and parochial schools, unnecessary Sunday opening of retail businesses. For 5th straight year, every church gave to each of four categories of Advance Specials—totaling \$1,218,386. Paid record \$2,259,979 in salaries to ministers, increase of \$150,000. Opened new Methodist building in Lakeland for most conference board and agency offices. Adopted joint program of education and evangelism. \$212,500 paid on \$400,000 goal for new Branscomb Auditorium on Florida Southern College campus. WSCS paid \$335,980 to Woman's Division of Board of Missions during year.
NEBRASKA Bishop Kenneth Copeland St. Paul Church, Omaha Alva H. Clark Vernon G. Goff June 5-9 Bishop Gerald Kennedy	a. 2,607 b. -356 c. 0 d. not given e. -1	a. 100% b. 100% c. \$752,996	54 For 142 Against	Celebrated 100th anniversary of conference. Named Harold Camp full time director of Methodist Information. Discussed bringing all ministers into Reserve Pension Fund. Bishop to name 16 prominent laymen to study policies and programs of State and National Council of Churches. Voted to invite Central Jurisdiction churches to unite with Nebraska Conference. Voted to ask U.S. president to create Advisory Disarmament Committee to discover moral equivalent for war, and commend him for Peace Corps. Deployed actions of those showing suspicion and distrust in the churches.
OHIO Bishop Hazen G. Werner Lakeside Assembly George Beebe, Supt. June 6-11 Herbert Gezork	a. 4,721 b. -6,491 c. 13 d. 23 e. 0	a. 100% b. 97.6% c. \$3,837,408	787 For 11 Against	Unanimously approved inviting Central Jurisdiction churches into North Central Jurisdiction. Spoke out against groups like John Birch Society. Commended those aiding Negroes forced from their land for trying to vote. Federal aid to education should be channeled only through public schools. Supported efforts to abolish capital punishment. Rediscovery of the Church program for official boards, Unconventional Evangelism program of preaching on street corners, etc. Held legislative seminar, heard governor and key officials present issues facing state.
SOUTH IOWA Bishop F. Gerald Ensley Des Moines Grace Newton E. Moats Glen W. Lamb Clifford B. Lott June 11-15 David A. MacLennan	a. 2,842 b. -3,145 c. -3 d. 6 e. -15	a. 89% b. 79% c. \$1,223,504	268 For 13 Against	Asked restudy of admission of Peoples' Republic of China to UN. Strong support to freedom riders, urged caution in showing Operation Abolition, deploring its misrepresentations. Invited St. Louis (C) Area churches to unite with North Central Jurisdiction, and its churches within S. Iowa Conference to affiliate. Intensive Iowa Area Bible study this fall. Began re-aligning charges in 10-year strategy program with goal each pastor serving 400 members. Comprehensive laymen's program with emphasis on stewardship. Approved four-year evangelism program, and comprehensive program on Christian Social Concerns.
ROCKY MOUNTAIN Bishop Glenn R. Phillips First Church, Grand Junction, Colo. Marion Hixson June 13-18 Charles Allen	a. 3,245 b. -983 c. 3 d. 5 e. 2	a. 97% b. 99.12% c. \$1,156,974	224 For 20 Against	Voted medical insurance plan of the General Board of Pensions, for all retired men, widows, dependents. Voted change in procedure for election of lay delegates to General and Jurisdictional Conferences. Study on capital punishment started. St. Andrew Church, Littleton, organized September 1960. Commission on Christian Vocations to participate in Christmas Youth Convocation December 27-30 in Colorado Springs. It will provide materials and resources to aid in presenting church-related vocations.

NEWS and trends

PROTESTANTS EXPLOIT ANGOLA STRIFE: PORTUGAL

Some 30,000 African men, women, and children, including 17 Methodist ministers, have been indiscriminately shot and killed in Angola in four months, reports the Rev. Malcolm McVeigh, 30, recently returned after four years there.

There will be much more bloodshed, the agricultural missionary told a news conference at New York's Interchurch Center, and hopes are dim for a multi-racial society.

Brutal tactics of the Portuguese are aimed at wiping out as many educated Africans as possible, he said. "The true causes for rebellion are the abusive treatment of the Salazar regime, and a growing desire for freedom. It is a mistake to consider them as foreign or communist movements."

The U.S. vote in the UN calling for investigation of Portugal's activities had a strong, positive effect on Africans, Mr. McVeigh stated.

Angolan Protestants have been special victims, charged with being key figures in the rebellion.

He denied these charges, said that some may be taking part, but are not the leaders. After the first uprising, Protestants were killed in some places which had never experienced any real rebel activity. "When no Protestant missions were attacked, many whites assumed that they were co-operating with the rebels."

In the Luanda region, 26 of the 167 Methodist pastors and teachers are supposedly in prison, 21 were killed, 34 are still free, and the whereabouts of 76 are unknown.

He was severe in criticism of Portuguese actions, charging unnecessary bombing of villages, brutality, and refusal to report where prisoners are or allow complete press coverage of the rebellion.

The Portuguese Ministry of Foreign Affairs has accused "certain international political groups, foreign religious sects, missionary organizations, and some public men" of exploiting the situation for political purposes, with encouragement of "certain organs of the international press."

A strong statement, released in New York by Ambassador Vasco Vieira Garin of the Portuguese Mission to the UN, struck at those groups, particularly certain Protestant organizations, which have accused the Portuguese of repressions, exterminations, atrocities, and horrors.

There is no proof, the statement claims, but the accusations have been reported "with extreme violence and emotion." Atrocities in Northern Angola, it said, were committed by foreign terrorists before Portuguese troops could get there to protect the people. The former tortured, murdered, and intimidated towns and villages, said the foreign ministry's statement, until the military forces came and restored order, preventing "premeditated genocide, the fundamental objective of the terrorists' policy, in keeping with the orders from their foreign leaders."

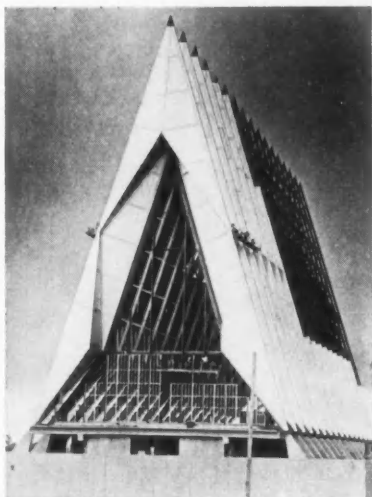
Those linked with Protestant activities, the statement went on, are more interested in a campaign against Portuguese authorities than in success of their evangelistic function.

Protestant missions in the area will be closed down, it said, "in our concern for safety and lives of the missionaries," and supposedly because of lack of assurance of good treatment by the terrorist bands.

Chapel Nears Completion

A controversial and ultra-modern chapel is in the finishing stages at the Air Force Academy, Colorado Springs.

The interior of the 17-spire, \$3.4 million edifice, which caused a battle in Congress before it was approved, will not be finished until mid-1962.



RNS photo

Aluminum sheeting goes onto chapel.

It has three chapels inside: The Protestant, seating 900 persons, the Roman Catholic 500, and the Jewish, 100.

Ask Support of Pastors

An Atlanta organization, the OASIS (Organizations Assisting Schools in September), has asked ministers there to take their vacations before late August so they can exert moral leadership when public schools are integrated.

It asked them to save the last Sunday that month for a *Day of Prayer for Law and Order*, to preach special sermons, and provide discussion groups to help people understand the race situation.

With a letter to the ministers went copies of sermons and actions already taken, including a directive from the Roman Catholic diocese.

'Should Study War, Peace'

The Methodist Church should stop "barking" at dead or safe issues, and concentrate on such problems as war and peace, business ethics, and race relations, says the Council of Evangelism's outgoing president.

Dr. George Fallon of Lakewood, Ohio, told its annual meeting at Black Mountain, N.C., that some of the funds being used for promotional materials to church members should go for use in mass media to present "some significant, relevant, expression of the truth to those not within the Church," and creative laymen should be given funds for that purpose.

The language of the street should be used to reach the outsider, stated Dr. Emerson S. Colaw of Hyde Park Church, Cincinnati. "If someone strolled in off the street during our service he would not know what it was all about. We can use new forms of communication . . . and other ways to engage the mind of the world with the truth."

Political-Religious Study

A four-year program to deal with political problems involving religious differences has been announced by the National Conference of Christians and Jews.

Ford Foundation is backing the effort with \$325,000; and a council will be formed among political philosophers, civic leaders, and theologians.

Institutes in major cities will help clergy and laymen in quiet settlement of intergroup problems. NCCJ will distribute program materials, analyze books,

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project and news reports, and translate articles and theological exchanges from abroad.

Said Dr. Lewis Webster Jones, NCCJ president, times are favorable for such efforts, and unless some consensus can be reached, the strength and unity the U.S. has drawn from common acceptance of the Judaeo-Christian tradition will be weakened and dissipated. A study on church-state relations also has been announced by the National Council of Churches (see p. 24, July 20).

New United Church Accepts Constitution

At a historic meeting in Philadelphia recently, formal acceptance of a constitution for the new 2-million-member United Church of Christ closed 17 years of negotiations between two widely different denominations.

The Evangelical and Reformed Churches are of European origin, and synodical in administration; while the Congregational are of English and Puritan descent and strictly congregational in government.

Legal action brought by some Congregationalists who opposed the merger, has been dismissed by the courts after 12 years of litigation.

President of the new church is Dr. Ben Herbst, 56, of Norwood, Ohio.

The new Board for World Ministries will have 500 missionaries in 25 countries, and the home missions agencies combined as the Board for Homeland Ministries.

The general synod concluded by expressing definite interest in union with Episcopalians, Methodists, and Presbyterians, and said it would respond to such an invitation. It already has invited the International Convention of Christian Churches to hold talks.

Meanwhile, a day-long meeting of the Methodist Commission on Ecumenical Consultation in Dallas, Tex., took up the entire question of Methodist relations to other Protestant groups.

Methodists do not feel the urge for such unions, since they already have a big family nationally and internationally, said its chairman, Bishop F. Gerald Ensley of Iowa Area. The Church is more likely to concentrate on union with other Methodist bodies (NCC sources list 21 in the U.S.), he said.

New Social Security Rule

Ministers can no longer withdraw a waiver, once it is filed, declaring exemption to paying social security tax and receiving benefits.

They must pay the self-employment tax every year after waivers are filed. Legislation in 1960 gave one more chance to elect coverage, but requires that the previous year's tax be paid as penalty for late election.

Make Religion Grants

Nearly a score of graduate fellowships for religious studies have been approved under the National Defense Education Act.

Among schools who applied for federal grants in the program, now in its third year, is Methodist-related Duke University, which will use the money for a new program in Christian Social Ethics, and three fellowships in Christian Ethics and Church History.

Two of the most controversial programs, that of Union Theological Seminary to teach theology, and Methodist-related Emory University for Old Testament Religion, were not renewed, although original grants will continue three years.

See Pakistan, Says Bishop

Methodist Bishop Clement D. Rocky of Karachi, Pakistan is asking Methodists coming to the World Council of Churches assembly November 18-December 6 in New Delhi, to consider visiting Pakistan also.

He would like to know whom to expect, probable dates of the visits, and if tours should be arranged. Information can be sent to him at 74 Garden Road, Karachi, 3.

The bishop lists as reasons for visiting the country, the fact that it has 55,000 Methodists, it is a Methodist Land of Decision, and as one of the world's newest democracies offers solutions for rapidly changing conditions in the world.

"Make at least one friend here," wrote the bishop.

On Communist Path: Tower

The U.S. is on the way to socialism and communism, states newly elected Sen. John G. Tower, a Texas Republican.

The new senator, who in record time has been put on three important committees, comes from a long line of Methodist ministers, including his father, Joe Z. Tower, Texas Annual Conference executive secretary, both grandfathers, and

dates of interest

AUGUST 21-24—Pastors' School for Minnesota at Camp Grounds, Painesville.

AUGUST 21-25—Pastors' School for Tennessee at Beersheba Springs; for Mississippi, at Seashore Assembly, Biloxi.

AUGUST 28-SEPTEMBER 1—Pastors' School for Wisconsin, at Lawrence College, Appleton.

SEPTEMBER 4-8—Pastors' School for Arkansas, at Hendrix College, Conway; for Georgia, at Wesleyan College, Macon; for Ohio, at Ohio Wesleyan, Delaware, Ohio; for Indiana, at DePauw University, Greencastle.

SEPTEMBER 4-7—Pastors' School for Southern California, at California Western University, San Diego.

SEPTEMBER 5-7—Pastors' School, Alabama-West Florida, at Camp Grandview, Ala.

SEPTEMBER 5-8—Pastors' School, South Carolina Columbia College, Columbia, S.C.; Syracuse University, Syracuse, N.Y.; for West Virginia, at Wesleyan College, Buckhannon.

SEPTEMBER 8-10—General Board of Education Midwest Regional Workshop for Young Adults, Evanston, Ill.

also one of his great-grandfathers.

Speaking on the *Manion Radio Forum*, he warned against a strong central government "with people no longer making their own decisions." With such a system, he said, the communists have begun winning their battle without firing a shot.

"It's time the conservatives took the offensive." On a network television program, he said of the cold war: "We should assert ourselves . . . appear to be unyielding; use force if necessary."

Tower, whose election brings to 21 the number of Methodists in the Senate, is a board member at First Methodist Church in Wichita Falls.

Cite Family Strengthening

With emphasis on strong Christian family programs in the local church, a Methodist aim is to reduce the need for marriage counseling.

This was stressed by a Ministers' seminar at Illiff School of Theology, Denver, led by Dr. E. D. Staples, director of the Methodist Board of Education's department of the Christian Family.

Churches should help the family by educating parents to do better in teaching their children, it was said, by planning activities for the entire family, and by helping with facilities and caring for small children.

Korea Is Stable: Dr. Kim

South Korea's people support the new military government, says Dr. Helen Kim, contrary to "certain misunderstandings" in the U.S. about the junta which took over.

She is president of Methodist-related Ewha University in Seoul, and has been in the U.S. with two other leading Koreans to seek better understanding between the countries.

Order was restored in one month, she said, and six points of reform listed: Restrengthening the stand against communism, fulfillment of international agreements and bolstering ties with the UN, eradicating corruption and social evils, relief of the destitute and a sound economy, building strength to unify all of Korea, and turning over of the government as soon as possible to able and worthy civilians.

Previous regimes, Dr. Kim said, had the people confused, there was widespread corruption, and Communists were finding fertile soil in the minds of the young.

"The people will not tolerate another such regime," she added, when asked if she foresees any re-emergence of the Syngman Rhee government. "Democracy was not advanced, and we were always meeting with frustration and failure."

South Korea has over 1.3 million Protestants, nearly 250,000 Methodists.

Old Believers Make Good

A colony of Old Believers, A Russian Orthodox sect and refugees from the Russian revolution, were settled 18 months ago by the World Council of Churches, in new homes in Brazil.

After 1917 they had gone to Manchuria, then, a few at a time, to Hong Kong with the coming of communism to China.

Now, says a UN report by Dr. Francisco Urrutia of Colombia, they have transformed barren land into a highly profitable farm community, free of debt, and with increased crop production. They built their own homes, and acquired farm animals. The WCC had invested \$400 in each one.

The 1960 crop showed a \$100,000 profit.

WCC has started a second colony of 700, with plans for a third for 1,000 of them still in China.

people

BISHOP ODD HAGEN of the Northern Europe Area, and host bishop this month for the World Methodist Conference in Oslo—appointed by Sweden's king as a Knight of the North Star for special service to the nation; considered an unusual honor for anyone in the free church.

DR. F. THOMAS TROTTER, 35, faculty member at Southern California School of Theology—becomes its dean, youngest of all Methodist theology deans.

LOVICK PIERCE, Methodist Publishing House president and publisher—received an honorary doctor of literature degree at Ohio Northern University, Ada, Ohio.

DR. KERMIT LONG of Central Methodist Church, Phoenix, Ariz.—elected president of the Methodist Council of Evangelism.

DR. NOBUSHIGE UKAI, world authority on law and member of prominent Japanese Methodist family, and who has held important educational posts in the U.S.—named president of Japan's International Christian University.

DR. ROOSEVELT DAVID CROCKETT, as-

sistant to the president at Alabama State College—assumes the presidency of Methodist-related Philander Smith College, Little Rock, to succeed Methodist Bishop M. Lafayette Harris of Atlanta.

DR. W. ASTOR KIRK, associate professor of government at Huston-Tillotson College in Texas and former lecturer in London for the U.S. Information Service—made director of public affairs for the Methodist Board of Christian Social Concerns division of human relations and economic affairs. DR. HARRY CAMPBELL, former minister at Attica, Ind.—is the board's new director of the Washington legislative office.

THE REV. B. J. STILES, staff member in the Methodist Board of Education—named editor of *motive*, national magazine of the Methodist Student Movement.

MISS BARBARA SMITH, associate director of the Wesley Foundation, Iowa State College—named associate Protestant chaplain at Methodist-related Boston University.

DR. CHARLES RAY GOFF of Methodist Temple, Chicago—has retired, but will continue preaching there part time and on the *Methodist Men's Hour*. The new pastor is DR. ROBERT BRUCE PIERCE, who comes from Metropolitan Church, Detroit.

DR. S. LEE WHITEMAN, D.S., at Akron, Ohio—named administrative assistant to Methodist Bishop Hazen G. Werner of Ohio Area.

DR. ALFRED FREEMAN of St. Paul's Church, Houston, and A. FRANK SMITH, JR., son of the retired Methodist bishop—elected to the board of trustees at Methodist-related Southwestern University in Texas.

DR. EDGAR CHANDLER, Congregational minister, vice president of the Church Federation of Greater Chicago, and religious affairs adviser to the U.S. Information Service—given an honorary degree by Boston University, and decorated by Greece for 11 years' refugee work with the World Council of Churches.



Dr. Crockett



Dr. Kirk



Miss Smith



Dr. Ukai

news digest

HAVE STARTED BUILDING. Cornerstone for a new Methodist office building in Evanston, Ill., was laid in July by Bishop Marshall R. Reed of Detroit, president of the Board of Pensions. It is to house offices and staffs on pensions, world service and finance, promotion and cultivation, lay activities, and hospitals and homes.

BUSINESS MANAGERS MEET. The eighth annual conference on Church Business Administration is set for August 14-18 at Lake Junaluska, N.C., with the General Board of Lay Activities and the Southeastern Jurisdictional Council as sponsors.

TAKES THEM ALL. A Johnson City, Tenn. Methodist and businessman takes all his employees on an expense-paid vacation trip every four years. This year they went to Washington, visiting the Methodist Building and Simpson Chapel. With them was the Rev. R. Frank Porter, chaplain at the plant, the Johnson City Spring and Bedding Company, where he conducts daily devotions.

FAVOR RUSSIANS IN WCC. The Evangelical and Reformed Church has voted to support application of the Russian Orthodox Church for membership in the World Council of Churches. Its biennial synod was held just before the meeting at which the E and R Church was merged into the United Church of Christ (see p. 22).

NOTE ON PASTOR EXCHANGE. Information given the CHRISTIAN ADVOCATE recently said that the World Methodist Council's minister exchange program (see p. 24, May 25) will be handled by the new WMC secretaries of the U.S., and the British conference. However, according to Elmer T. Clark, present U.S. secretary, on the British side it will be continued by Dr. A. Stanley Leyland of London rather than the new British secretary the Rev. Max W. Woodward.

Rebuild Vieques Clinic

A Methodist clinic and milk station on tiny Vieques Island near Puerto Rico has been relocated and rebuilt to give better service to the needy.

It was put on the same lot as the tiny Methodist chapel at Esperanza. Helping with the work were Sixth Division marines from the base on the island.

Puerto Rico pays the doctor and furnishes supplies, the Methodist Woman's Division provides a nurse, and the Division of National Missions the building and some equipment.

Warm praise for Methodist work in

Puerto Rico was expressed by Antonio Rivera Rodriguez, mayor of Vieques Island, on a recent Chicago visit.

Part of his tour, arranged by the Commonwealth of Puerto Rico's Chicago office of migration services, was through Casa Central, settlement house for Puerto Rican families. The latter is partly Methodist-supported. Its director is the Rev. Rafael Martinez.

The mayor was interested in TOGETHER's pictorial *Puerto Rico Is Growing Up Fast* (p. 37-44, March, 1960) in which he recognized some of his people; and in *Puerto Rico, Land of Protestant Opportunity*—(pp. 45-48, May 1961). The mayor is a Roman Catholic.

Bishop's Son Released

The Rev. John Curtis Raines of East Setauket, N.Y., son of Methodist Bishop Richard C. Raines, was one of four freedom riders released from jail in Little Rock, Ark.

He was arrested, along with a Negro minister, and a white and a Negro woman, for refusing to leave a white waiting room at a bus terminal.

They chose to remain in jail rather than have their six-month terms and \$500 fines, the maximum sentence, suspended on condition that they would go home. Instead, they said they would leave Arkansas but continue to challenge segregated bus terminals in the south.

Leads School Aid Fight

Sen. Jennings Randolph (D-W. Va.) who led the battle against federal loans to private and parochial schools in the Senate Committee on Labor and Public Welfare, said he would carry it to the floor of the Senate.

The committee had voted 10 to 5 against his amendment to take the loan provision out of the National Defense Education Act.

Not only is federal aid to education in peril, he said, but there are deep and divisive emotional currents developing that may endanger public education itself. Once the door is open to federal



Vieques mayor examines copy of TOGETHER while on visit to Chicago's Casa Central.

aid, every religious sect may feel justified in applying for government funds, he said.

The National Council of Churches has alerted its member denominations to the desirability of church people making their views on federal aid to parochial schools known to members of Congress. (See p. 24, July 20.)

Christian Still Lives With Two Loyalties: Dr. Colwell

Christians today face the same problem—loyalty to Christ or to society—as the first Christians did, Dr. Ernest C. Colwell, president of the Southern California School of Theology, told 5,000 laymen at the Methodist Men national conference at Purdue University.

Speaking as part of a drama production *What Is the Church?*, he said that in such a period of tension the church can move ahead not by a running broad jump but by starting where it is and giving its laymen an additive to increase his spiritual power—the additive of faith.

Early Christians, said Dr. Colwell, were viewed with suspicion and slandered, considered traitors, atheists, sexually promiscuous as they urged love for everybody. They met this, some by being martyrs, but far more by overcoming suspicion by the life they lived.

The Christian still lives as he did then, with two different loyalties, is more often over-conformed to the habits of the world around him.

Dr. Lloyd Bertholf, president of Illinois Wesleyan University and conference chairman, said its purpose was to provide spiritual resources and Christian enlightenment and intelligence to enable the church to witness to the world in such a way that the world will listen and understand.

Bishop Richard C. Raines of Indiana Area told the meeting that many believe the church fulfills its function by merely building more and better hospitals, schools, and other institutions. It exists, however, to change the lives of men and the course of society, he said. "We are in danger of losing this as our central purpose."

In his address, Dr. Robert G. Mayfield, Board of Lay Activities general secretary, stated that domestically and internationally the nation has seemed to plot its course without direction or purpose. There is an estrangement between the church and the world because the message and work of the church have not always been relevant to contemporary needs.

Christianity is not a do-it-yourself religion, he said. The authority of the Bible must take precedence in men's lives, they must be led to enter Christian service, and challenged to work in the world.

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